Fellowship in Prayer

"For a world united in prayer"

Help, us, our Lord, to press on into the great realities of life's experiences in fellowship with Thee. Help us to bring our experiences up to our convictions, so that we may not live by theories, but by experience. So may we live our way on into deeper conviction.

— Edward Increase Bosworth

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OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

CONTENTS

'I Have a Dream'	...	*Martin Luther King*.....	1
Editorial: *Let Us Give Thanks*	...		2
Ecclesiam Suam *(excerpt)*	...	*Pope Paul VI*.....	5
Prayer for the Day	...	*William Sloan Coffin*.....	12
Light For The Path Before You	...	*W. J. Thompson*.....	13
In Praise of Tolerance	...	*H. Richard Rasmusson*.....	14
To an Unseen Mockingbird	...	*Emily Sargent Councilman*..	16
Cry Love, For Love is Peace	...	*Carla Patsuris*.....	17
Journey Through Darkness	...	*Janet Stewart*.....	18
LSD — 25	...	*from VERITY*.....	20
Magic Spell	...	*Aarno Davidson*.....	26
Face of the Beautiful	...	*Swami Paramananda*.....	27
To Reach Life	...	*Loreta Inman*.....	27
Lift the Consciousness	...	*Mildred Long*.....	28
My Shrine	...	*Lillian Wade Koerner*.....	30
Birth and Death	...	*Harry Halsey Starrett*.....	31
The Gift of Hands	...	*Zelma S. Dennis*.....	33
Notices and Comments	...		34

FELLOWSHIP IN PRAYER

22 East 29th Street New York 16, N.Y.

Volume XV October 1964 Number 5

'I HAVE A DREAM'

Martin Luther King

(From his address August 28, 1963, during the March on Washington)

"*I have a dream* that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood.

"*I have a dream* that one day even the state of Mississippi, a state sweltering with the people's injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

"*I have a dream* that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

"*This is our hope*. This is the faith that I go back to the South with—with this faith we will be able to hew out of the mountain of despair a stone of hope."

The above words were spoken by the man who, more than any other, has led the effort to attain equal rights and opportunities for all Americans, through nonviolence. The fact that in too many instances violence has erupted —instigated by both whites and Negroes—should not obscure the truth that the large mass of citizens subscribes to the principles of peace, understanding, brotherhood. Dr. King's timeless words speak not only to his Negro brethren, but to all people.

EDITORIAL

LET US GIVE THANKS

AS WE APPROACH the Thanksgiving season, personal reflections turn to the question: *For what can we be thankful? What specific developments, occurences, trends should stimulate us to prayers of gratitude?*

The time we live in is in many ways tortuous. In America, which currently is experiencing a period of unprecedented affluence, there still exists a large section of the population without sufficient food, clothing and shelter. Millions of others suffer under the yoke of both overt and subtle discrimination. And we share these problems of poverty and oppression with countries around the world. Starvation is the daily fate of countless men, women and children. In numerous nations, refugees driven from their homes struggle to eke out a bare existence. Political tensions abound, on the local and regional levels, as well as those of international proportion.

So monstrous is the presence of continuing injustice that it may seem selfish to pray in thankfulness for blessings that have come to us individually. So many, in so many places, have so little to be thankful for.

Yet, it is possible to find cause for gratitude. There is much for which we can pray in thanks, and offer our petitions in full recognition, not ignorance, of those many wrongs plaguing the world.

THOUGH MANY of us continue to close our eyes and ears to God's call to brotherhood and understanding, and persist in manifesting our ungodly selfishness through persecution of our brothers, we must give thanks for visible proofs that His spirit is at work in the world.

If the evils of today are to be eliminated tomorrow, we must dedicate ourselves in prayer to support of the forces which appear to be drawing men of all faiths into a new brotherhood, a brotherhood which if fully realized will lead to a new spiritual alliance and the solution of temporal problems.

Events under way in Rome today have prime significance for all of us, whether we be Roman Catholic, Methodist, Anglican, Jew, Mos-

lem or others.

There is little doubt in the minds of most men that God gave his guiding hand to the late Pope John XXIII in invoking the Second Vatican Council. The spirit of *aggiornamento* (bringing up to date) set free in the Roman Catholic Church is destined to open doors of communication closed for centuries. And through communication can come understanding and, hopefully in some distant day, a unity never before known.

It is totally unrealistic to expect that the new open attitude on the part of the Roman Church will bring about a reunion of Christendom in the immediate future. Some voices of total optimism have expressed such a hope, but these overlook the fact that so deep are the rifts that only long time, effort and prayer can close them.

Still, we can give honest thanks that an initial hurdle has been leaped. We are at but the first stage of a long period of transition, but in even the last few years miraculous events have taken place.

Pope John's call to greater effort toward unity would have had little impact had God's spirit not also guided men of other faiths. Had his invitation for those outside his Church to take part in Council events fallen on deaf ears, the conclave in Rome might have remained an internal gathering. But ears were opened and the Council consequently has taken on far-reaching importance for the entire world.

In addition to the effort toward Christian unity, stimulated not only by Rome but also by the continuing efforts of many years through the World Council of Churches and individual denominations and churchmen, a new dimension has been added to the ecumenical movement.

The fact that Pope Paul VI, the successor to Pope John, is a man also dedicated to the search for peace through genuine brotherhood, should be cause for prayers of thanks. For nearly a thousand years there has been a silence between the Roman Catholic and Orthodox Churches. While the breach still exists, the willingness of both Pope Paul and Ecumenical Patriarch Athenagoras I of Istanbul, supreme leader of Eastern Orthodoxy, to meet, embrace and pray together on the Mount of Olives was an act of broad symbolic significance. Contacts thought impossible short years ago today are established and expanding.

The future also may bring revolutionary developments in the area of new understanding among Christians and men of other religions

as a result of initial steps now being taken. We can be grateful that between Catholics and Jews, and Protestants and Jews there has been building a new attitude of mutual respect. Many hope that a Vatican Council statement on Judaism will strengthen the relations already improved by Catholic elimination of its "perfidious Jew" reference. A similar deletion from a prayer is under consideration by the Anglican Church of Canada; and a commission of the Lutheran World Federation has initiated new steps toward improvement of basic Christian-Jewish relations.

Cause for gratitude can be found, too, in the first steps now being taken by many groups toward communication between Christians and other great religions. Pope Paul has established a new Secretariat on non-Christians and started efforts toward the establishment of a study center in Jerusalem dedicated not only to the promotion of Christian unity but also to mutual participation and study by men of other faiths. Such approaches also have been started in a realistic way in other parts of the religious world.

The breaches separating man from man still are deep and the road toward true brotherhood is long, but we can be thankful that a significant segment of religious thought is dedicated to moving forward, not stopping or going backward.

Pope Paul, in his first encyclical, *Ecclesiam Suam,* made it clear that the Roman Catholic Church will remain Catholic, that there will be little change in the basic doctrine of papal primacy. Some—those, perhaps, who have been too unrealistically impatient for change—have expressed fears that this statement may slow the move toward Christian unity. Others have been less alarmed, asking whether, or why, non-Catholics should expect the Catholic Church to be less than true to what it believes is truth. It may well be that the Pope's statement will strengthen the only kind of dialogue that is worth while, for if men of honest, though different, views can discuss there differences on a ground of mutual respect, a start toward true understanding is made.

Immediately following is a section of that first encyclical, a section which clearly underscores and emphasizes the need for all faiths to communicate with each other if men of good will are to find common ground.

ECCLESIAM SUAM

(HIS CHURCH)

An excerpt from Pope Paul's first encyclical.

....And so the church has a message for every category of humanity: for children, for youth, for men of science and learning, for the world of labor and for every social class, for artists, for statesmen and for rulers. Most of all, the church has words for the poor, the outcasts, the suffering and the dying, for all men.

In speaking in this way, we may seem to be allowing ourselves to be carried away in the contemplation of our mission and to be out of touch with reality as regards the actual relations of mankind with the Catholic Church. But that is not so. We see the concrete situation quite clearly. To give a brief idea of it, we think it can be described as consisting circles around the central point in which God has placed us.

THE FIRST OF THESE CIRCLES is immense. Its limits stretch beyond our sight and merge with the horizon. It is that of mankind as such, the world. We guage the distance that lies between us and the world, yet we do not consider the world a stranger.

All things human are our concern. We share with the whole of mankind a common nature, human life with all its gifts and problems. In this primary, universal reality we are ready to play our part, to acknowledge the deep-seated claims of its fundamental needs, to applaud the new, and sometimes sublime, expressions of its genius.

We possess, too, vital moral truths, to be brought to men's notice and to be corroborated by their conscience, to the benefit of all. Wherever men are trying to understand themselves and the world, we can communicate with them.

Wherever the councils of nations come together to establish the rights and duties of man, we are honored when they allow us to take our seat among them. If there exists in men "a soul naturally Christian," we desire to show it our respect and to enter into conversation with it.

Our attitude in this, as we remind ourselves and everyone else, is, on the one hand, entirely disinterested: We have no temporal or political aim whatever, and, on the other hand, its purpose is to raise up and elevate to a supernatural and Christian level every good human value in the world. We are not civilization, but we promote it.

We realize, however, that in this limitless circle there are many, very many unfortunately, who profess no religion. And we are aware also that there are many who profess themselves, in various ways, to be atheists. We know that some of these proclaim their godlessness openly and uphold it as a program of human education and political conduct, in the ingenuous but fatal belief that they are setting men free from false and outworn notions about life and the world and are, they claim, putting in their place a scientific conception that is in conformity with the needs of modern progress.

This is the most serious problem of our time. We are firmly convinced that the theory on which the denial of God is based is utterly erroneous. This theory is not in keeping with basic, undeniable requirements of thought. It deprives the reasonable order of the world of its genuine foundation. This theory does not provide human life with a liberating formula but with a blind dogma which degrades and saddens it. This theory destroys, at the root, any social system which attempts to base itself upon it. It does not bring freedom. It is a sham, attempting to quench the light of the living God.

WE SHALL THEREFORE, resist with all our strength the assaults of this denial. This we do in the supreme cause of truth and in virtue of our sacred duty to profess Christ and His gospel, moved by deep, unshakable love for men and in the invincible hope that modern man will come again to discover, in the religious ideals that Catholicism sets before him, his vocation to the civilization that does not die, but ever tends to the natural and supernatural perfection of the human spirit, and in which the grace of God enables man to possess his temporal goods in peace and honor to live in hope of attaining eternal goods.

These are the reasons which compel us, as they compelled our predecessors and, with them, everyone who has religious values at heart, to condemn the ideological systems which deny God and oppress the church, systems which are often identified with economic, social and political regimes, amongst which atheistic Communism is the chief. It could

be said that it is not so much that we condemn these systems and regimes as that they express their radical opposition to us in thought and deed. Our regret is, in reality, more sorrow for a victim than the sentence of a judge.

Dialogue in such conditions is very difficult, not to say impossible although, even today, we have no preconceived intention of excluding the persons who profess these systems and belong to these regimes. For the lover of truth discussion is always possible. The difficulties are enormously increased by obstacles of the moral order; by the absence of sufficient freedom of thought and action and by the perversion of discussion so that the latter is not made use of to seek and express objective truth but to serve predetermined utilitarian ends.

This is what puts an end to dialogue. The church of silence, for example, speaks only by her sufferings, and with her speaks also the suffering of an oppressed and degraded society, in which the rights of the spirit are crushed by those who control its fate. If we begin to speak in such a state of affairs, how can we offer dialogue, when we cannot be anything more than a "voice crying in the wilderness"? Patience and always love, in such conditions, are the witnesses that the church can still offer, and not even death can silence it.

BUT THOUGH WE MUST speak firmly and clearly in declaring and defending religion and the human values that it proclaims and upholds we are moved by our pastoral office to seek in the heart of the modern atheist the motives of his turmoil and denial.

His motives are many and complex, so that we must examine them with care if we are to answer them effectively. Some of them arise from the demand that divine things be presented in a worthier and purer way than is, perhaps, the case in certain imperfect forms of language and worship, which we ought to try to purify so that they express as perfectly and clearly as possible the sacred reality of which they are the sign.

We see these men full of yearning, prompted sometimes by passion and desire for the unattainable, but often also by great-hearted dreams of justice and progress.

In such dreams, noble social aims are set up in the place of the absolute and necessary God, testifying thereby to the ineradicable need for the divine source and end of all things, whose transcendence and im-

manence it is the task of our teaching office to reveal with patience and wisdom.

Again, we see them, sometimes with ingenuous enthusiasm, having recourse to human reason, with the intention of arriving at a scientific explanation of the universe. This procedure is all the less reprehensible in that it is often based upon laws of logical thought not unlike those of our classical school.

It is procedure that leads in a direction quite contrary to the will of those who use it, thinking to find in it an unanswerable proof of their atheism and its own intrinstic validity, for it leads them onward towards the new and final metaphysical and logical assertion of the existence of the supreme God.

In this cogent process of reasoning the atheistic polico-scientist stops short wilfully at a certain point and so extinguishes the sovereign light of the intelligibility of the universe.

Is there no one among us who could help him to reason on to a realization of the objective reality of the cosmic universe, a realization that restores to man the sense of the divine presence, and brings to his lips the humble, halting words of a consoling prayer?

Sometimes, too, the atheist is spurred on by noble sentiments and by impatience with the mediocrity and self-seeking of so many contemporary social settings. He knows well how to borrow from our gospel modes and expressions of solidarity and human compassion. Shall we not be able to lead him back one day to the Christian source of such manifestations of moral worth?

Accordingly, bearing in mind the words of our predecessor of venerable memory, Pope John XXIII, in his encyclical *"Pacem in Terris"* to the effect that the doctrines of such movements, once elaborated and defined, remain always the same, whereas the movements themselves cannot help but evolve and undergo changes, even of a profound nature, we do not despair that they may one day be able to enter into a more positive dialogue with the church than the present one that we now of necessity deplore and lament.

But we cannot turn our gaze away from the contemporary world without expressing a cherished desire, namely that *our intention of de-*

veloping and perfecting our dialogue in the varied and changing facets that it presents, may assist the cause of peace between men, by provid- a method that seeks to order human relationships in the sublime light of the language of reason and sincerity, and by making a contribution of experience and wisdom that can stir up all men to the consideration of the supreme values.

The opening of a dialogue such as ours would be, disinterested, objective and sincere, is in itself a decision in favor of a free and honorable peace.

It excludes pretense, rivalry, deceit and betrayal. It cannot do other than condemn, as a crime and destruction, wars of aggression, conquest or domination. It cannot confine itself to relationships with the heads of nations, but must set them up also with the body of the nation and with its foundations, whether social, family or individual, so as to diffuse in every institution and in every soul the understanding, the relish and the duty of peace.

THEN WE SEE another circle around us. This, too, is vast in its extent, yet it is not so far away from us. *It is made up of the men who above all adore the one, supreme God whom we too adore. We refer to the children, worthy of our affection and respect, of the Hebrew people, faithful to the religion which we call that of the Old Testament. Then to the adorers of God according to the conception of Monotheism, the Moslem religion especially, deserving of our admiration for all that is true and good in their worship of God. And also to the followers of the great Afro-Asiatic religions.*

Obviously we cannot share in these various forms of religion nor can we remain indifferent to the fact that each of them, in its own way, should regard itself as being the equal of any other and should authorize its followers not to seek to discover whether God has revealed the perfect and definitive form, free from all error, in which he wishes to be known, loved and served.

Indeed, honesty compels us to declare openly our conviction that there is but one true religion, the religion of Christianity. It is our hope that all who seek God and adore Him may come to acknowledge its truth.

But we do, nevertheless, recognize and respect the moral and spiritual values of the various non-Christian religions, and we desire to join with them in promoting and defending common ideals of religious lib-

erty, human brotherhood, good culture, social welfare and civil order. For our part, we are ready to enter into discussion on these common ideals, and will not fail to take the initiative where our offer of discussion in genuine, mutual respect, would be well received.

And so we come to the circle which is nearest to us, the circle of Christianity. In this field the dialogue, which has come to be called ecumenical, has already begun, and in some areas is making real headway. There is much to be said on the complex and delicate subject, but our discourse does not end here. The principle that we are happy to make our own is this: Let us stress what we have in common rather than what divides us. This provides a good and fruitful subject for our dialogue. We are ready to carry it out wholeheartedly. We will say more.

ON MANY POINTS of difference regarding tradition, spirituality, canon law, and worship, we are ready to study how we can satisfy the legitimate desires of our Christian brothers, still separated from us. It is our dearest wish to embrace them in a perfect union of faith and charity. But we must add that it is not in our power to compromise with the integrity of the faith or the requirements of charity.

We foresee that this will cause misgivings and opposition, but now that the Catholic Church has taken the initiative in restoring the unity of Christ's fold, it will not cease to show that the prerogatives, which keep the separated brothers at a distance, are not the fruits of historic ambition or of fanciful theological speculation, but derive from the will of Christ and that, rightly understood, they are for the good of all and make for common unity, freedom and Christian perfection. The Catholic Church will not cease, by prayer and penance, to prepare herself worthily for the longed-for reconciliation.

In reflecting on this subject, it distresses us to see how we, the promoter of such reconciliation, are regarded by many of the separated brethren as being its stumbling-block, because of the primacy of honor and jurisdiction that Christ bestowed upon the Apostle Peter, and which we have inherited from him.

Do not some of them say that if it were not for the primacy of the Pope, the reunion of the separated churches with the Catholic church would be easy?

We beg the separated brethren to consider the inconsistency of this position, not only in that, without the Pope the Catholic church

would no longer be catholic, but also because, without the supreme, efficacous and decisive pastoral office of Peter, the unity of the church of Christ would utterly collapse. It would be vain to look for other principles of unity in place of the one established by Christ himself.

As Saint Jerome justly wrote: "There would arise in the church as many sects as there are priests."

We should also like to observe that this fundamental principle of the holy church has not as its objective a supremacy of spiritual pride and human domination. It is a primacy of service, of ministration, of love. It is not empty rhetoric that confers upon the Vicar of Christ the title of "servant of the servants of God."

It is along these lines that our dialogue is alert, and, even before entering into fraternal conversation, it speaks in prayer and hope with the Heavenly Father.

We must observe, venerable brethren, with joy and confidence, that the vast and varied circle of separated Christians is pervaded by spiritual activities that seem to promise consoling developments in regard to their reunion in the one church of Christ.

We beg that the Holy Spirit will breathe upon the "ecumenical movement," and we recall the emotion and joy we felt at Jerusalem in our meeting, full of charity and new hope, with the Patriarch Athenagoras.

We wish to greet with gratitude and respect the participation of so many representatives of separated churches in the second Vatican Ecumenical Council. We want to give our assurance, once again, that we have an attentive, reverent interest in the spiritual movements connected with the problem of unity, which are stirring up vital and noble religious sentiments in various individuals, groups and communities.

Out of the unreal, lead me to the Real.
Out of the Darkness, lead me into the Light.
Out of Death, lead me to Deathlessness.

— Hindu Prayer

PRAYER FOR THE DAY

O God, we acknowledge that we should sing Thee daily a hundred songs of praise; for life is good as given.

For hours of truth, for glimpses of beauty, for the taste of justice and the feel of freedom, for love and laughter, Lord, we love Thy world.

Forbid it Lord that we should plead the splendors of the past in order to ignore the crisis of the present; for we live in a nation the majority of whose citizens are more eager to save their skins than to save their souls, and in a world now too dangerous for anything but truth, too small for anything but brotherhood.

And teach us that we cannot say "All the poor are sons of Thine" and then not make common cause with the lives of men whose dignity we preach; those who had the right skills but lost them when the economy advanced, the millions for whom an affluent society is not a reality nor even a hope, all who must undergo the grim, humiliating experience of doing nothing. For Thou dost not wish Thy people to drift, but to live.

So take our minds, O God, and think through them, take our hearts and set them on fire, that we may set about our work determined to face fearlessly the things men so fear to face, determined not to say how much worse things used to be, but how much better they might yet be, determined to preserve this nation's fondest memories and to further her highest hopes.

— William Sloan Coffin

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LIGHT FOR THE PATH BEFORE YOU

W. J. Thompson

Years ago a tourist at the Bunker Hill moument was given a small lamp by the custodian. As he started to make the climb up the long circular stairway leading upward to the distant top of the monument he called down, "I need a larger lamp. This little light illuminates only a few steps at a time and it is so dark above!"

The custodian replied, "You take only one step at a time, and your light is sufficient to show you the next few steps ahead. You will get to the top all right with the little light you have. And besides, no lamp is strong enough to light you all the way up."

Life is like that. *We do not have enough light to illuminate the entire pathway which we must travel, but there is always, (if we will seek it) enough light for a few steps ahead!* And a few steps are all that concern us at any given time. Later, others must be taken, but just now we must negotiate only one step which for the moment is all-important. One step at a time is all we can take, and enough light for this step is all we require. No need to worry now about the steps still shrouded in darkness; when the time comes to climb them, there will be light. Long ago the Psalmist declared, *"Thy Word is a lamp unto my feet, and a light unto my path."* And Jesus said, *"He that followeth Me shall not walk in darkness, but shall have the light of Life."*

Anyone who takes up the study of music, or painting, or poetry, or writing, does not expect to become efficient in one great leap, but patiently keeping on through days, and months and years, one achieves success. And in studying and seeking the best in the great art of living we are required to do it one step at a time. G. A. Studdert Kennedy wrote:

"Sometimes I wish that I might do
Just one grand deed and die:
And by that one great deed reach up
to meet God in the Sky!
But such is not Thy way, O God,
Not such is Thy decree,
But deed by deed, and step by step
Our Souls must climb to Thee!"

Let us then learn the grand lesson—that Life is to be met and mastered one step at a time. Hour by hour, day by day—and sufficient light is given us to take the next step; above all, we have a Divine companion who whispers "Fear Thou not for I am with Thee."

IN PRAISE OF TOLERANCE

H. Richard Rasmusson

IN ONE SENSE tolerance ought not to be praised. A generation bred on tolerance can become a generation without spice or conviction.... *Some Protestants become so tolerant of Roman Catholics and their belief that when their pastor stands up and affirms the Protestant heritage, he is rebuked as being offensive to Roman Catholics. Tolerance that results in a watered-down faith, becoming indifferent, is surely no virtue.*

Carlyle said, "We are here to resist, to control and vanquish withal. We do not tolerate falsehoods, thieveries, iniquities when they fasten on us; we say to them, 'Thou art false, thou art not tolerable.'"

But while all this is true, there is also a sense in which tolerance is a virtue and to be praised.

Tolerance is to be praised when it is based on respect for personality. The willing and ready consent that men shall be free to hold and express opinions in economics, politics, education, religion, different from mine and work for them until convinced by persuasion and reason they are wrong is tolerance to be praised. Not many of us would be happy to live under a totalitarian regime that prescribed the line we must follow in teaching, preaching, writing, learning. The board of regents for the University of Minnesota issued a statement on academic freedom which said, "The student and the professor must live in an atmosphere where questioning is encouraged; where every alternative can be explored; where their free minds may be allowed to test the validity of each idea, and where they feel free to follow wherever truth may lead." Directors of the Minnesota civil liberties union declared: "Any attack on the freedom of students to consider ideas, even ideas unattractive to majority of the community, is a denial of the primary purpose of education and an intolerable threat to a free society...." The *St. Paul Catholic Bulletin* said, "The most dangerous public inquiries are those aimed at investigating human thought."

If I want freedom to read the books I wish to read, think and hear what I wish, I must grant this freedom to my neighbor. I respect freedom for others because I cherish it for myself. This is a fundamental principle respecting personality....

SECONDLY, when we praise tolerance we are really praising the

deep spiritual forces—truth, justice, right, God. The many social forces in our time, which we may deeply disapprove and dislike, can be left to the quiet forces of truth, persuasion, reason. If we are intolerant it may be we are insecure. Intolerance is often the sign of fear and doubt of God. Sam Johnson said often attack on another is because of the uneasiness of our faith.

I have always felt that Paul's intolerance toward the Christians and his persecution of them, was a confession of his faith, insecure in it, doubtful of it, would resort to violence.

We are told that it is the man who is sure of his wife who is free from jealousy. The man who is sure of the truth in God can be courteous to those who share other opinions. Dr. Fosdick has said, "He who thinks that his gospel needs to be bolstered up by arbitrary enforcements, by heresy trials and excommunication....does not really believe in the validity or power of his gospel." ....

Mowbray in Shakespear's "King Richard the Second" spoke words that express confidence in the quiet forces: truth, justice, right, God.

As gentle and as jocund as to jest,
Go I to fight: truth has a quiet breast.

THIRDLY, tolerance is to be praised when it is the confession that we do not know all truth. Albert Camus said in an interview, "If absolute truth belongs to anyone in this world, it certainly does not belong to the man or party that claims to possess it. When historical truth is involved, the more anyone claims to possess it the more he lies." "Now we see through a glass darkly." "At present we only see the baffling reflections in a mirror...at present I am learning bit by bit" - so writes Moffatt. J. B. Phillips writes, "At present all we see is the baffling reflection of reality, we are like men looking at a landscape in a small mirror....at present all we have is a little fraction of the truth...."

Every man has the responsibility to follow the light as he sees it. The light may not be true light, but such as it is he must follow it. Each must enter into the conversation with his opponents. Each must earnestly try and see his opponents' view. But neither should coerce by violence the other. And tolerance in the sense of each being aware that neither has all the truth, will prevent this. Only unthinking dogmatism could coerce another to his way of thinking. Truth is bigger than anyone's grasp of it and here is the seed-bed of reasonable humility of which tolerance is the fruit.

The history of the Christian Church has been marred by persecution and torture. When men claim

as many of them have that they are in possession of the infallible Word of God and are convinced that their reading of it is also infallible, the faggot fires are lighted.

Religious persecution is of all forms the most blasphemous and horrendous, because it claims to act in the name of God, and elevates human decisions and judgments to the sphere of the divine. Truth may be absolute but our apprehension of it is finite and partial: We see through a glass darkly. We see only dim reflections in a mirror. Tolerance as indifferentism is to be deplored. Tolerance as the recognition that we are not God is to be praised.

TO AN UNSEEN MOCKINGBIRD

Invisible Singer
of infinite song,
High in your green
anonymity,
Have you learned the secret
of giving, unseen?
Need you no thanks,
no acclaim, O serene
Bearer of gifts
from infinity?

My heart is clean-swept
for your song.

— Emily Sargent Councilman

CRY LOVE, FOR LOVE IS PEACE

Energy burned from Beyond the Beginning
Metaphors into glorious spinning,
From their whirlings I have heard
The cry: mother to the word

My not-so-tidy heartbeats thunder
Exploding throbs on throbs of wonder;
Abundances of life in flight
Bewitching day, invading night...

Oh intimate prod, intimate pounding,
Lest cry become a futile hounding
Make song of your own body, song
Immemorial, miracle-strong

Song with sparks of peace increasing...
While full largesse of Love-unceasing
And yet to be completely evidenced,
Awaits ahead on roads commenced.

— Carla Patsuris

O GOD, how admirable is that which we see; but
O GOD, how much more so is that which we cannot see.

— St. Francis de Sales

Journey Through Darkness

Janet Stewart

How does one pray when knocked to one's knees in desolation? How does one again get in touch with the font of infinite mercy? How find one's way back to faith, belief, trust, openness? How ease the bitterness, the pain and resentment, being shut out and away, the anger, the questioning, the hurt? How become again a functioning person in the ordinary pattern of life? How take up again the daily and hourly rounds and the interrelationships and responsibilities?

How bend the stiff and stubborn knees to *Thy will be done?* How understand and objectify this experience? How be able to stand aside and realize its meaning? How use it for building a road back, a road which climbs a little higher than ever before because of this new lesson learned, and learned deeply—the soul exposed and taught in an unforgetable manner, bruised and scarred but seeking, hungry, hopeful, believing, somehow, feeling sure, though presently blinded, that there is a road back, though now it is befogged and hidden?

Is this plight the work of the proud ego saying, *"No trespass, you can't do this to me, here I stand, and this position I hold?"*

How get back, how reach a feeling of wholeness, how pray, how understand this darkness of spirit, this feeling of being maimed, mauled, dismembered, lost, and blinded? How find my way?

How does one pray when one's heart is crushed and hopes turned to ashes?

Dear God, show me the next small step. Grant me the strength and the spirit to take that next small step. Show me my way!

How does one pray when the taste of bitterness is on the tongue so that all memory of sweetness and fresh flavor seems forever gone? How pray when life weighs heavily on the limbs and the eyes see only inward darkness? How find enduring, the eternal meanings?

Dear God, grant me some faint glimpse of light as I grope in black misery. Purge this earthbound self of littleness and let me be freed of any blight of self pity. May this journey into the deep valley bring me new vistas of understanding and comprehension of my fellow creatures who are on the same la-

"Only birth can conquer death—the birth not of the old again but of something new. Within the soul...there must be, if we are to experience long survival, a continuous 'recurrence of birth.'"

"Some of us have to go through dark and devious ways before we can find the river of peace or the highroad to the soul's destination."

(From HERO WITH A THOUSAND FACES by Joseph Campbell, Meridian Books. Second quote from same book, requoting from DREAMS AND PERSONALITY by Franklin Pierce, Appleton and Co.)

borious and dark journey!

May I find in this deep valley where pain and terror beset me, the golden key to the gate which leads to a new and upward path! May I reach clear air to fill my lungs as I grope and climb upward. And may I encounter along the way living evidences of the pervading strength of life. Let a child take me by the hand in innocence and simplicity. Finally may one of Thy understanding ones take my arm, and with a quiet smile, assist me to the level place where clear water flows, where the sun breaks through the clouds, and a resting spot awaits the dusty wayfarer!

Dear God, I thank Thee for the life that goes on beating through me, however muffled in grief and separateness. May I yield fully to its deepest meanings and waken again to the music of the spheres!

LSD – 25

(From VERITY, nonsectarian quarterly published in London)

DRUGS, at the present time, are not only big business (both legally and illegally), they are also a very big problem. It is not the intention, nor could it be within the scope, of this article, to cover all aspects of the subject. The issues are complex; the field is wide. This does not mean that it cannot be fully dealt with in terms of clearly-defined principles. But for present purposes, a special aspect of the use of drugs has been chosen—because in many ways it could be the most insidious and dangerous of all.

LSD -25 stands for lysergic acid diethylamide. This is a powerful drug, which is hallucinogenic or "vision"-producing. Among the claims made for it is that the psychiatrists working on teams of subjects have found that it releases the creative potential in artists, writers and musicians. This view, it is interesting to note, is not shared by Arthur Koestler, writing in the 'Sunday Telegraph'. He referred to a file compiled by the Harvard team investigating such drugs, in these terms: "not a single item contains anything of artistic merit or of theoretical value; and the drug-induced productions were all far beneath normal standards."

* * *

However, this is not the real problem. The major claim made for LSD -25 is that it supplies a short cut to religious and mystical experience: in effect, a short cut to enlightenment, to union with God. Basically, the view which is rapidly spreading in the United States is that one should use the latest methods in mysticism as in any other activity. Mystics in the past have had a long struggle to get to their goal. LSD -25 supplies a short cut. Therefore why not take it? It would be folly and a waste of time and effort to do otherwise. Readers may, incidentally, be aware that much the same claims are being made at the present time for another 'short-cut': what *purports to be* Zen Buddhism—the spurious 'Zen' of present-day American parlance—the religious fashion of the moment.

It is true that some devotees of LSD -25 may simply be cranks, or unbalanced, or escapists. But this is not the problem. The real believers in the drug are essentially sincere folk, idealists who simply want the 'nearest' way to God.

We could of course dismiss this as nonsense, just as we could the statement by Aldous Huxley (defending the use of mescalin, from the catus peyote, a drug similar in its effect to LSD -25): "in one way or another, all our experiences are chemically conditioned" and also that the mystics "worked systematically to modify their body chemistry."

The mere refutation of such claims does not in itself achieve anything. It must be backed by sound reasoning; in order to do this, we must be clear on certain basic principles. Primarily, the false conclusions which are being reached are due to a misunderstanding on the part of both the psychiatrists and their 'guinea-pigs' in these experiments, as to the nature of man, of the spiritual world, and of the world into which the LSD -25 subject is in fact introduced.

* * *

One of the biggest failures in this direction is the repeated misconception of intellect. Sometimes emotion and thought are confused; very often, intellect is written off almost entirely in favor of 'feeling'. This is vividly illustrated in 'Exploring Inner Space' by Jane Dunlap (Harcourt, Brace & World Inc., New York) describing her experiences under LSD -25. Clearly, these experiences are emotional. She says in one place: "Next there flashed into my mind the statement that man differs from the animals because he can think, and I knew it to be relatively unimportant. . . My newly found insight told me the significant difference was that evolved man can love and feel all positive emotions to a far greater degree than can animals." Such conclusions are not peculiar to this author.

What exactly do these experimenters understand by the terms 'mind' or 'intellect'? It is difficult, sometimes, to see. To be clear ourselves, we must seek simple definitions. The simplest is that the mind is that which *knows*. It is that faculty by means of which we apprehend, cognize, or comprehend. In its lower aspect, it is largely logical and mathematical in its operation: it deals with facts, it assesses, adds together, divides, produces conclusions based on facts, and so on. A computer, as

has been pointed out in articles in this journal, can be more efficient at this level than the human mind. And it is suspected that when the LSD -25 teams refer to the mind, it is this aspect alone to which the definition is limited.

In itself, this factual or logical aspect of mind constitutes only a fraction of the human intellectual potential. To a limited extent, it is also shared by the higher animals. The real significance of the human mind is that it is capable of perceiving *abstract truth.* It is capable of knowing that which is *real,* as opposed to that which is *apparent.* It *participates* in Intellect itself, which is one and indivible, and which, by its very nature, is permanently united with *Truth.* This is the goal of human thought; when the consciousness is raised to this level, it moves in the realm of real ideas and verities which are noumenal and formless. At this level, it is superphysical and spiritual. This is the realm of reason proper, of first principles and causes—which leads on to true intuitional insight and identification with Divine Mind. Because there is an analogy between knowing and seeing, the terminology of intellect is borrowed from its analogue: thus we speak of the 'dawn' of intellectual light, of 'vision', of 'perceiving', and so on. This analogous language is however often misunderstood, and then 'vision' becomes confused with some form of sensory or so-called 'extra-sensory' sight, such as applies to the hallucinations entertained by LSD -25 subjects. But anything which can in any sense be seen or felt—whether it be ethereal forms or transcendental colours—is less than the Eternal Reality, which is God, and may be *dangerously* lower.

* * *

The goal of man—and here, the sincere LSD -25 supporters would agree—is Union with God. That union, to be genuine, must be *known* for what it is. Therefore the higher intellect *must* be operative. If feeling or emotion are relied upon, there is no guarantee that the so-called union is anything other than a projection of the lower imagination (i.e. the fantastic image-making faculty).

There is, it is true, a Union which does not stress the pursuit of the path of Intellect as such. This is the union of the saint as compared to the sage. But this does not contradict intellect. Nothing experienced by the saint is in any way in conflict with the light of truth—and if the saint is to *do* the Will of God, he must *know* that Will. Neither is the ec-

stasy of the saint in any way comparable with the 'emotion' or 'feeling' referred to in LSD -25 experiments. Even as the lower activity of mind is overpassed in the light of Intellect, so the emotional must be transcended by the Devotional—which is of an entirely different order from 'feeling'. The 'experience' of the saint is the mystical 'sensing' or 'touching' of abstract Goodness. The enlightenment of the sage is the conscious identifying of the mind with abstract Truth. But ultimately, Goodness, Truth, and Beauty are One. The safest and most secure path for mankind generally is that of the intellect—for the simple reason that every step on the path is verifiable, knowable, and already well-trodden and signposted. In other words, we *know* where we are, *how* we arrived there, and can assist others along the same path.

* * *

LSD -25 produces hallucinations or successions of vivid and colorful images, the attendant emotions of terror or pleasure being stimulated by the chemical changes in the body. It is certain that what is experienced is limited or conditioned by the nature of the patient at the stage he is then in. These experiences do not lift us out of ourselves; they do not elevate the consciousness; they encourage the consciousness to operate inwards and downwards. They do not provide an escape from the prisonhouse of ego; they throw every detail of that prisonhouse into sharp relief. The drug stimulates the capacity for delving deep into the subconscious regions, into race-memories and inhibitions which are buried and rightly submerged by the higher faculty of reason.

* * *

Man's *humanity* rests primarily in two clear principles: reason and volition. These are largely left behind at the entrance to the LSD underworld, and man becomes the passive agent of the insidious powers of that underworld. As such, man is no longer a conscious agent in the true sense, nor is he really *man*. In this condition, he is passive and defenceless against all attacks and impressions. There is a curious connection between this condition and that which can be envisaged where man is a slave of the machines he has created. The reason is that in both cases, man, whether he realizes it or not, is in a sub-human condition.

In these circumstances, self-intoxication can readily be mistaken for mystical experience. Nothing is however more calculated to separate us further from the light of Truth than this mistaking of the

phantasmal for the real. Better that we should be thorough-going materialists, for physical matter possesses a stability and reliability within the limitations of time and space, which is not true of the phantasmal drug-world.

* * *

What then is the world into which we are plunged under LSD -25? The answer to this question has been well-known, by the wise, throughout the centuries. There is every reason why practices which introduce man into that world have been so violently condemned. The world concerned, which may be termed the 'astral' has a right and proper place in the great Purpose—it is the unstable, flowing world of images which lies at the very base of the natural realm: the passive recipient of every kind of 'impression', as water offers a reflection of everything above it. It is in a constant state of flux and change. To 'touch' it is to alter it. To be within it is to be like a cork on a great surging ocean.

It has taken man millions of years, from the evolutionary viewpoint, to climb out of the lower levels of the natural realm, and to take his place as the most highly developed animal. As such, his contact with the astral world concerns chiefly the functioning of his physical organism. Consciously, he requires no contact with this realm, since he is developed to occupy a position far above it. For most people, their contact with the astral is involuntary: in dreams, and, usually, dreams are due to physical or emotional disturbance. But a deliberate descent into the astral, which is necessarily involved in the use of hallucination-producing drugs like LSD -25, takes man far below the level of his normal (mundane) emplacement of consciousness—whereas mysticism should take him far above. The descent to that which is, in its very nature, unstable, can only result eventually in instability of mind and will, if it is persisted in. Moreover, at this level, a man is no longer an *individual,* but is caught up in the great surge of the astral tide which is not only sub-human, but largely sub-natural. In this tide the identity is lost—and this in turn could be mistaken for mystical experience—while volition and intellect are virtually inoperative. Meanwhile, sensation and emotion become predominant, because emotion itself is unstable and 'flowing', and is closely related to this realm.

But from the higher viewpoint, man is much more than the high-

est animal. He has intellectual and spiritual potentialities which enable him as a *soul* to be active in the realm of spiritual realities which are not only far above the astral, but totally above time and space and everything within time and space. This is the realm of the real and permanent: of the eternal verities, in which man can and should participate.

The forms which are seen, heard, or experienced in the astral hallucinations cannot be under any condition spiritual, but by their very nature may ensnare and delude us into believing that they are. No drug is capable of giving us an introduction into the spiritual realities, since these have nothing to do with 'body chemistry'. These realities are only approachable through the elevation of the consciousness by the re-direction of aspiration, volition and intellect to their spiritual goals. Man can only approach God by becoming God-like; and he can only become God-like by the full and complete development of all his God-given powers.

There is no 'short-cut', since the only possible path we can take, to use the terminology of Plotinus, is to fit ourselves to make the journey from 'here' to 'yonder'. Anything which makes us believe that we have, by some chemical or automatic means suddenly jumped from 'here' to 'yonder' is in itself deceptive, however sincere the intentions of those involved may be.

The sincerity of intention of the LSD psychiatrists and their experiments is not questioned for one moment. It is the dangerous lack of understanding of principles which is at fault, and the conclusions reached as a result, which can be entirely misleading. It is clear *why* the psychiatrists concerned are enthusiastic about the drug. We must bear in mind that psychiatry, although it derives its name from *psyche* or soul is, in its present infant stage, principally involved with but one small facet of the soul: emotional disturbance. The psychiatrist seeks for a way to release the tension which affects the mind as a result of emotional complexes and fixations. Drugs like LSD -25 release a surge of emotion, and this is seen as freeing us from that which, somewhere in the sub-conscious, seems to hold us prisoner.

The key to what happens under LSD -25 does indeed rest in the nature of emotion. Emotion is controlled by desire and its complement antipathy. We should be reminded that when the soul depends upon desire, it depends upon a blind faculty, however vivid and startling our 'visions'

may be. To quote St. John of the Cross: "Desire, as desire, is blind; because in itself it regardeth not reason, which is that which ever guides and directs the Soul aright in its operations: so the Soul whenever it is guided by its desires is blind."

Blindness of soul is a great catastrophe. That catastrophe can be promoted, unwittingly, by the use of drugs like LSD -25.

MAGIC SPELL

What is that magic spell named progress,
the wise and foolish rave about?
Is it the pagan temples of Mammon
wherein the godless rudely flout?

Or shall it be the shrines of wisdom,
quite subtly hidden from our sight
yet holding gems of untold riches
for souls pursuing the Master's light?

Will it be Sputniks, Titans and nuclear
nomads, or quest for love benign?
Will Man soon find God's peaceful pathways
that link Progress with the All Divine?

— Aarno Davidson

O LORD, let us not live to be useless.

— John Wesley

THE FACE OF THE BEAUTIFUL

Swami Paramananda

The face of the beautiful is ever before me.
Once I saw it when the morning star was yet shedding its
benign lustre; and as I breathed deep the perfumed breath
of the morning breeze, I was drunk with divine ecstasy
That I never felt before.

In the smile of a friend I see the face of the beautiful
And when I weep, I think of the face of the beautiful
which I cannot see.
When I shrink from ought, it is because I see the
Absence of the face of the beautiful

The sunrise reflects its glory with many hues,
And with hush of silence
It doth begin its chant of supplication
Which birds of melody
Sing with sweet, soft and joyous notes.

(From THE MESSAGE - VEDANTA QUARTERLY BULLETIN)

TO REACH LIFE

Faith is
The lighted torch
Of patience men
Must use to climb the heights
Of perilous mountainsides
To reach life.

— Loreta Inman

LIFT THE CONSCIOUSNESS

Mildred Long

THE VALLEY lies lush and beautiful at my feet. I love its many shades of green, the moss and grass under my feet, and the gurgling of the crystal brook. But then I lift my eyes toward the mountain top and feel an urge within to climb. Something tells me I must see what lies beyond. I must get a glimpse of the far view from higher ground. My valley, beautiful as it is, does not satisfy my soul.

Something like this happens to us in spirit. When we have tasted a little of God's mercy and goodness, we begin to long for more. We begin to reach out in spirit to grasp more of the far-reaching, breath-taking joys that can be ours on the mountain top: vistas of unconquered peaks, some crowned with snow; alternating valleys and hills; sky and clouds; and all the wonders and challenges associated with them.

So we must climb, climb to a higher consciousness than ordinary

LOST SKY

Do not say you have lost your sky.
Even though your wings be helpless
Like those of a bird long-caged,
Even though you are bound to earth with heavy chains,
Remember that the clouds which hide your sky
Are only transient things.
The sky is still there.

Try your wings of faith and hope,
Moment by moment,
And strength will return to them,
Till some day you shall mount beyond the clouds
And see again the brilliant blue of the sky by day
And the stars by night.
Your sky is not lost—for God is not lost.
He is "the same, yesterday, today, and forever."

— Mildred Long

daily life offers. We can so easily be bound to earth by sorrow, disappointment, regret, or failure. But if we are spiritually alert, we shall know that we do not have to stay in the valley. We can climb.

The airplane pilot turns the nose of the plane up through the fog until he mounts above it and comes out into the sunshine. From this vantage point that thick gray cloud looks like a billowy ocean of cotton, white and glistening. Above arches the clear, blue sky. What a change! And all accomplished by deliberate action of climbing.

The same thing is within our power: to climb, to rise above the earthly and sordid, to mount on wings of the Spirit and soar to the clear, blue sky of greater realization, of higher consciousness. And our instruments are the mind and the will.

A person may be deeply depressed or sad. Then comes a telephone call from a dear one, or a visit from a beloved friend, or joyous and exciting news, and almost immediately the gloom is gone and life looks bright again. But there are many times when we must of our own volition initiate the climb. This is the testing point of our desire, our sincerity to rise, to overcome, to grow into a deeper realization of the Divine Presence and ultimate Reality.

"Set your affections on things above and not on things on the earth," said the apostle Paul. Think of those things which are, *"true, honest, just, pure, lovely, of good report...and the peace of God...shall keep your hearts and your minds through Christ Jesus."* Change the thought content. Lift the thoughts and the consciousness up, high up, and live in the atmosphere of joy and peace, of assurance, in the endless reaches of God's beauty. Here we find peace, peace with God. And peace means health of body, serenity of mind, and joyousness of spirit. Living in peace we live above the clouds.

The Shepherd of Hermas in the second century wrote: *"Put all sadness from thee, for it is the sister of doubt and anger. It is the most mischievous of all spirits and the worst to the servants of God. Learn now, O unwise man, how it troubleth the Holy Spirit; remove, therefore, sadness from thyself and afflict not the Holy Spirit which dwelleth within thee."*

Worry, questioning, deep concerns are akin to sadness. They are clouds on our spiritual horizon. They obscure the face of God and mar His expressions of beauty before us. If then they so afflict the spirit, let us discipline ourselves to rise to higher and higher states of consciousness till we can overcome and live in peace and in communion with God. This is our privilege and our challenge.

MY SHRINE

"I perceive that you have a shrine
at which you worship."

A saintly, wise man said this to me,
and I had to agree, although until now,
I did not dream that the world could know
of my shrine so divine that it made my life glow.

I bring to my shrine psalms of honor and praise,
I quietly enter, offering thanksgiving;
I treasure the silence that greets me there,
I sense holy beauty beyond compare.

I retreat to my shrine when doubts assail,
when life's daily trials threaten my joy;
I feel the soft touch of the Presence of Heaven,
as healing comfort is graciously given.

Incense of prayer permeates my shrine,
fragrance of truth bathes my soul;
the Lord of my life is enthroned in my shrine,
in my heart, He assures me His love is all mine.

— Lillian Wade Koerner

"And when He is seen in His immanence and transcendence, then the ties of the heart are unloosened, the doubts of the mind vanish, and the law of Karma works no more."

— Mundaka Upanishad

BIRTH AND DEATH

Harry Halsey Starrett

Birth and death are the portals of entry and departure in man's sojourn upon this earth.

Heaven is man's natural home; his fundamental and highest estate. Man leaves his heaven home to go to a far-off country, to gather the fruits of experience. He comes into this world through the portal of entry which we call birth. As he enters this world, he puts on the robe of mortality, which he wears all through his stay upon this earth.

After gathering all the fruits he can bear, he lays off his robe of mortality and, clothed in his pure, undefiled garment of Immortality, he passes through the portal of departure which we call death, on his way back to his real home, to again abide under the wing of the Almighty, in peace and in joy unspeakable, surrounded by and welcomed home by his loved and lovingones who have made the journey through this physical world and who have returned home a little in advance of their fellow-sojourners.

Death is not the end; it is a beautiful transition from illusion to reality; from the temporal to the eternal; from mortality to immortality for life is changeless, indestructible and eternal—"the same yesterday, today and forever." *From God we come...to God we return. And so death is just a going back home.*

As we wend our way through this land of trials and tribulation, which are the fruits we came to gather, may the Living Christ which dwells eternally within all men be our guiding star through this wilderness of despond, leading us in the footsteps of the Master, back home to *"Our Father which is in Heaven."*

As we pass along life's highway upon this earth, let us scatter seeds of love; of charity; of kindness; of thoughtfulness; of helpfulness; of forgiveness; of benevolence; of selflessness; of altruism, so those who come after us may reap the harvest we have sown and be helped in their spiritual growth. Thus, they may, in turn, help others, thereby fulfilling the Master's example: *"And I, if I be lifted up from the earth, will draw all men unto me."*

To live our lives unselfishly, sacrificially, for others is the ful-

fillment of the Law: *"Thou shalt love thy neighbor as thyself."* May we so live upon this earth that, *"in departing, we will leave behind us, footprints on the sands of time"* for those who come after us to walk in on the path to fulfillment.

If we surrender our will to the Divine Will and live in harmony with God's plan, when we come to the end of our journey upon this earth, we will pass through the portal of death with our hearts filled to overflowing with unspeakable joy and thanksgiving for we will see all things in the Light of Truth. Through Truth we shall be made free. Through death we come into everlasting life.

The first and greatest enemy for man to overcome is self. In mastering self, he becomes master over all; in overcoming self he triumphs over death.

LORD, we pray not for tranquillity, nor that our tribulations may cease; we pray for THY Spirit and THY love that THOU grant us strength and grace to overcome adversity.

— Savonarola

O Loving-kindness so old and still so new, I have been too late in loving THEE.

O LORD, enlarge the chambers of my heart that I may find room for THY love.

Sustain me by THY Power, lest the fire of THY love consume me.

— Brother Lawrence

THE GIFT OF HANDS

You gave me hands to work, to serve
to bless with tender care.
No other gift so special could remind me
that You're there.

I tend my children, do a chore,
a thousand things each day,
When twilight comes and tasks are through
my hands fold now to pray.

Then once again I hold an unseen hand
this mystic hour
And I feel the strength of new-born faith
alive from God's great power.

— Zelma S. Dennis

O Lord, renew our souls and draw our hearts unto Thyself, that our work may not be to us a burden but a delight, and give us such a mighty love for Thee as may sweeten all our obedience. O! let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work.

—Benjamin Jenks

NOTICES and COMMENTS

SPREADING THE MESSAGE. An event of considerable importance for Fellowship in Prayer is in the final planning stage as this issue of the bimonthly goes to press. Happily, through FELLOWSHIP IN PRAYER and correspondence over the years many have been drawn together in spirit. Such communion has stimulated the desire in many quarters for greater personal contact with those dedicated individuals who provide constant leadership and inspiration for the work. Time, distance and other consideration often stand in the way of realizing these desires—but on occasion it is possible. Such has been the case this year! Thanks to the enthusiastic efforts of two active advisors, Mrs. Zelma Dennis of Los Angeles and Mrs. Velta Myrle Allen of Long Beach, California, a series of speaking engagements in their areas has been arranged for our Fellowship President, Dr. William Hung. He will address several groups in California between November 6-10. Present plans call for Dr. Hung to be accompanied on the trip by Miss Kathryn G. Brown, Executive Secretary. It also is possible that engagements will be arranged in the Midwest later in November.

Requests for Dr. Hung to personally communicate his deep wisdom to various groups have been frequently received, but his work at Harvard University has made it difficult for him to comply. Now, with his retirement definite, he is able to give more time to Fellowship in Prayer.

It will interest readers to know that at a meeting of the trustees of the Harvard-Yenching Institute Dr. Hung's retirement was "regretfully" noted and a minute was entered expressing "high appreciation of his talents as a scholar and of his character as a man." The minute stated that his efforts have been "one of the most effective factors in developing, in Yenching University's work in Chinese studies, the standards of of excellence which the alliance with Harvard sought to produce."

"Not only the teaching and the Library at Yenching," it continued, "but also the remarkable production of the sixty-four titles in the Harvard-Yenching Institute Sinological Index Series—so essential to and so widely used in modern studies of classical China—are evidences of his successful devotion to the aims of the Institute. In ways both scholarly and human he has continued to serve the cause of learning and humanity through all the years since his refusal to compromise with the Japanese invaders."

MEETING IN FRANCE. Firm friends and contributors to Fellowship in Prayer met near Paris in August. They were Mrs. Samuel Chamberlain of Marblehead, Massachusetts, an Eastern Zone advisor, and her husband, who, on a trip to Europe, visited with Swami Ritajananda, a contributing editor who heads the Order of Ramakrishna at the Centre Vedantique in France. In a communication to FIP, Mrs. Chamberlain commented: "This man has the most tremendous humility...and just to be in his presence is to feel the great sense of loving-kindness as well as wisdom and strength that this rare kind of being exudes."

POETRY AWARD. We are proud to inform our readers that Mr. Aamo B. Davidson, a contributor to FIP (his "Magic Spell" is in this issue), has been named winner of the Book Award of 1964 by the American Poets Fellowship Society of New York. His entry in a Book Poetry Contest sponsored annually by the APFS Division of International Poetry Advancement Association was selected from over 200 books. "I am still in a daze, wondering why," he commented. "Do you think it could be my ardent prayers as well as the prayers of my many dear friends?"

IN THIS ISSUE. Featured in the current issue is the work of many sturdy friends of the bimonthly, individuals whose thoughts expressed in prose and poetry are familiar to many longtime readers. Also, it is happily noted that new contributors continue to submit manuscripts. Two of these are Lillian Wade Koerner, whose poem, *My Shrine*, appears on page 30, and Janet Stewart, who supplied the thoughtful *Journey Through Darkness*, page 18.

Momentous events of the times made it appropriate to include in this issue a significant portion of the first encyclical to be issued by Pope Paul VI, in the realization that many may not have had opportunity to read more than news accounts of the document. Another article considered thought-provoking and worth while comes from the nonsectarian quarterly, VERITY, published by M. W. Stapleton-Cotton of 43 Bramerton Street, Chelsea, London, S. W. 3. Our bimonthly is pleased to recommend journals such as this which are designed for people who think, and as VERITY states, to those who "find their mental stability in the great truths which stand the test of time."

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When God's gifts I employ
My brother to serve—
Only then I deserve
The Lord's gifts to enjoy.

— Edward J. Meeman

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